

Module Three:



30
HOUR
FAMINE

Money: Yours, Mine, or Ours?



Module Three: Money: Yours, Mine, or Ours?

According to a 2005 United Nations report, obtaining access to clean water and basic sanitation for the world's poor would cost \$7 billion a year over the next decade.

That's a lot of money, but guess how much is spent on elective cosmetic surgery in the United States? About \$8 billion a year.

About \$7 billion annually is spent on perfume in Europe.

The amount that the world's richest countries spend in a year on HIV/AIDS, a human security threat that claims three million lives a year, represents three days' spending on military hardware.

Just \$4 billion is needed to finance basic health interventions that could prevent the deaths of three million infants a year.¹

Every year, \$17 billion is spent on pet food in the United States and Europe.²

As a member of the kingdom, how do these statistics hit you? Are they amusing? Alarming? Nauseating? Mystifying?

We believe every financial decision we make is an ethical decision. Whether it's a 70-cent candy bar or a \$700 couch, every time we spend money, we're making a statement about our values.

This is totally foreign to most—maybe all—of the students in your ministry. They think their money is exactly that: *theirs*. At best, they might tithe 10 percent to God and the rest is “theirs” to do with as they please.

As you or your students become convicted about the widespread misuse of money, it's easy to swing to the other end of the spectrum and condemn anyone who has some bucks in their bank account. We start to wonder how any follower of Christ could possibly justify driving a Mercedes, living in a large home, or saving for their retirement.

Either we do what we want with our money...or we judge others who spend their money differently than we do.

In this module, we again show that Scripture offers a “both-and” perspective with regard to using our money for kingdom purposes—not “either-or” polarities. Our money is not ours; it's God's. And God wants us to make wise, ethical choices with every dollar given to us, which often means we make sacrifices.

For some that means giving 15 percent instead of 10

percent.

For others that means selling all they have and relocating to an inner-city neighborhood to build community with the poor.

Does God value one response more than the other? Or are our heart attitudes more important than the actual spending choices we make?

Talking about money can't help but raise these and other provocative questions. Hopefully this module will help you think through a kingdom perspective on money and apply that to your 30 Hour Famine strategy.

Mother Teresa was known to have said, “Every time I look into the eyes of a poor man...I have this eerie awareness that Jesus is staring back at me.” As we look

“The Kingdom of God will always be confrontational...By taking a stand alongside the marginalized, the Kingdom of God radically challenges the values that the powerful have used thus far to exclude the poor.”

– Jayakumar Christian, *God of the Empty Handed*

¹ United Nations Development Program 2005 Human Development Report, http://hdr.undp.org/reports/global/2005/pdf/HDR05_chapter_3.pdf.

² Jim Wallis, *Faith Works* (Berkeley, CA: Page Mill Press, 2001), 86.

Family Page **Money: Yours, Mine, or Ours?**

Some of the points we discussed with students in this lesson were:

- We EITHER tend to view our money as “ours” to do with as we please, OR we think that to have money (especially a lot of it) is evil.
- God wants us to make wise, ethical decisions with the money given to us, which often means making sacrifices.
- Through 30 Hour Famine, we can use our money in meaningful ways to see God’s kingdom advanced among those affected by hunger and poverty worldwide.

Some questions you might want to discuss as a family include:

- In our family, what money is “ours” as a family, and what money is for each of us individually to do with as we please?
- What part of our money is God’s? How does that make a difference in the first question about “our” money as a family versus our money individually?
- The reality is that Americans make up 5 percent of the world but we consume 50 percent of the world’s resources. What do you think God would say about that?
- Which of our family’s financial decisions are you proud of?
- What new financial decisions would you like to see us make? What would that cost us?

A Scripture passage to read together:

- Have someone read Matthew 6:19-24, and then read verse 21 again: *For where your treasure is, there your heart will be also.*
- In light of this passage and our discussion about family finances, how do our spending choices reflect the heart of our family?

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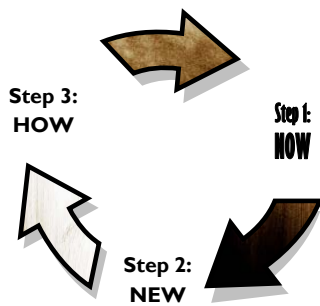
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NOW: What's going on now?

Grand Prize

Big Idea: We either tend to view our money as “ours” to do with as we please, or we think that to have money (especially a lot of it) is evil.

You'll need:

- Some photos, either on PowerPoint or printed, of the choices listed below. If you cannot put the photos together, the activity will still work.

Greet your students and then explain: **I want you to imagine that you have just won a large cash prize and you get to choose to buy one of the three choices for each category I am about to give you. If there's any money remaining after you've made your choices, you get to choose what to do with it.** (If students ask how much money they won, don't get bogged down in specifics; just tell them that it's plenty for whatever they want from the choices you're going to give them.)

Choices (feel free to modify based on your own setting):

Pick your BRAND NEW car:

Toyota Prius
BMW X3
Hyundai Accent

Pick the location to buy your new house:

Laguna Beach, California (hit the surf for about \$747,948)
Denver, Colorado (this mountain view costs about \$195,300)
Amarillo, TX (enjoy the countryside for \$30,000)

Pick where to shop for your new wardrobe:

American Eagle & Express
Macy's
Target & Wal-Mart

Select your prize winning getaway:

A week long service trip in the inner city near where you live
An eco-friendly week in the rainforests and beaches of Costa Rica
A week sight-seeing in Rome, Italy

They award you the rest of your money in cash. What do you do with that money?

Give the remainder to a charity
Buy presents for my friends and family
Deposit it in the bank to spend however I want to later

After students have finished their choices, invite them to share the reasons for their choices.

Explain: **Now we're going to do this same activity again, but this time I want you to pick the choices that you think Jesus would want you to pick.**

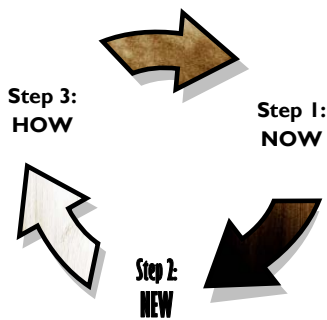
When you have finished the second round, ask: **Did your answers change from the first round to the second? If yes, how did you pick for the first round? How did you pick for the second round? If they didn't change, why not?**

Q: If somebody else had won a prize like that, and had picked all of the most expensive choices, would you think that was wrong? Why or why not?

Q: When it comes to the money you have here and now, in what sense is your money "your own"? In what sense is it not your own?

Q: As we think about being part of God's kingdom, how do we know if the way we're using money is wrong or right? Let kids wrestle with this for a few minutes. The answers are very complex, so don't let them settle for simplistic explanations. Help them live with the tension and recognize that this can be a tough process of discernment, which is why you're spending time talking about it and looking at what God has to say about using money.

Transition to the **New** step: **Aligning ourselves with God's kingdom means aligning ourselves with the way God wants us to use money. While God's letting us steward (or take care of) money, everything we have (even if we haven't won a big cash prize) is ultimately from God. David reminds us of that in his prayer in 1 Chronicles 29:12, "Wealth and honor come from you; you are the ruler of all things." If all of our money comes from God, how should that affect what we do with it? Even more specifically, how should that affect the way we respond to those affected by poverty around the world? Just as we've already started to do, for the rest of today we'll discuss those and other tough questions, and hopefully we'll emerge with some kingdom answers.**



NEW: What's the Kingdom Perspective?

Affluenza

Big Idea: We have much to learn from—and give to—those who have less than us.

You'll need:

- The video “Teenage Affluenza”, available at www.30hourfamine.org. (Look for the Fuller Curriculum page in the Leaders area.)
- Computer and projector or some other way to show the video
- Whiteboard or poster paper
- Pens
- Bibles

Begin with: **Today we're going to watch a video about a disease that you might have and not even know it.** You might want to explain that the video you're explaining was actually made in Australia so there are a few differences (i.e., they drive on the other side of the road). Play the video and then lead the following discussion:

Q: How would you define affluenza? You might want to point out that the term “affluenza” came from combining the words “affluence” (another word for wealth) and “influenza” (which is another word for the flu).

Q: What are its symptoms?

Q: Let's think about the differences between teenagers with affluenza like Erin and teenagers in the rest of the world that we saw in the video. Get ready to write down the differences in 2 columns on your white board with one column labeled “teens with affluenza” and the other column labeled “teens in developing nations”. **What are the differences in...**

- The way they get to school?**
- What they do during the day?**
- Their chores?**
- Their food?**
- Their safety?**
- The things they own?**

Q: Let's think even beyond what we saw in the video. At this point, you can consider dividing your group into two, with one half speaking up for “teens with affluenza” and the rest of the group speaking up for “the rest of the world.” Continue to write both groups' answers on the whiteboard as you discuss the following questions:

- **What brings you the most joy?**
- **What causes you the most stress?**
- **Think about your friendships. What are some things that bond you and your friends together?**

- **What aspects of God’s character are especially meaningful to you?**
- **Given what you’re facing, which Scripture verses or worship songs are significant to you?**
- **If you were to visit the other person and see that person’s lifestyle, what would be your first impressions?**
- **What would you envy in the other person’s life?**
- **For what in your own life would you feel grateful?**
- **If someone gave you \$1,000, how would you spend it?**

Q: Imagine a group of teenagers with affluenza went on a trip around the world and met teenagers who didn’t have affluenza. What do you think the affluenza-affected teens would learn from the other kids? Note: many youth workers ask this kind of question on mission trips, and students tend to respond, “They’re so happy, even though they have a tough life.” Try to help students move beyond that typical “they’re so happy” answer to some deeper lessons we could learn from them.

Q: What do you think the teenagers with affluenza would learn about relationships with others?

Q: What do you think kids with affluenza would learn about God and the kingdom?

At this point, ask students to turn to Matthew 5:3-10. Explain: **These verses in Matthew, known as the Beatitudes, kick off Jesus’ Sermon on the Mount, a message He gave before a large crowd near the Sea of Galilee. We’re going to read the verses one at a time. After every verse, I want us to discuss 2 questions: How might these verses be relevant to kids suffering from affluenza? How are they relevant to kids who are affluenza-free?**

At the time Jesus gave His Sermon on the Mount, He couldn’t escape the growing crowds (see Matthew 4:23-25). And His teachings in Matthew chapters 5–7 likely occurred over a period of a few days, not a few hours. In Matthew 5:1, we’re told Jesus “sat down” to teach. It was customary for synagogue leaders and schoolteachers to stand while reading Scripture, but to sit while teaching.

Read the verses one at a time, integrating some or all of the following insights as appropriate:

- **Matthew 5:3 uses the phrase “poor in spirit” while the parallel passage in Luke 6:20 just says “poor.”**
- **The reference in Matthew 5:4 to “mourn” probably relates to mourning over sin.**
- **“Meek” in Matthew 5:5 doesn’t mean being a doormat that others walk all over. Instead, it means being gentle and showing self-control.**
- **The phrase “hunger and thirst” in Matthew 5:6 expresses a person’s deep desire.**
- **“Righteousness” probably means both our individual “right living” before God, as well as justice in our communities and world.**
- **“Mercy” in Matthew 5:7 embraces both the forgiveness of others, as well as compassion for the suffering and those in need.**
- **“Pure in heart” in Matthew 5:8 means both inner moral purity and single-mindedness.**
- **Jesus himself is the ultimate peacemaker, bringing peace between God and the human race, as well as between you and me. Now in Matthew 5:9 Jesus promises that those who follow His example in peacemaking will be heirs of the kingdom (“sons of God”).**
- **As Jesus himself experienced, being peacemakers will often (maybe always!) cause others to oppose (or persecute) us, as we read about in Matthew 5:10.**

Q: Let's look at Matthew 5:11-12 together. What kind of heavenly reward awaits those who are persecuted? What do you think Jesus means?

Continue: **So often we Americans think we're the "givers" and the poor both in America and around the world are the "receivers." In a way that's true, since we likely have greater financial resources. Yet one-sided relationships—in which one side always "gives" and the other side always "receives"—rob both sides of dignity. As we've just seen, even though folks in other parts of the world might not have much money, they can give us great insight into some kingdom truths about life and God that we might otherwise miss.**

Q: In the midst of thinking about what you can receive from others, how do you think God might want you to live out the Sermon on the Mount in the way you handle your money?



HOW: How can we live this out?

Youth Pastor for a Year

Big Idea: Through 30 Hour Famine, we can use our money in meaningful ways to see God's kingdom advanced among those affected by hunger and poverty.

You'll need:

- Copies of the **Youth Pastor for a Year** questions (see below) for your students
- Figures on how much your youth ministry has given to local and international needs and crises in the last year
- Whiteboard and pens

Begin by asking: **Who are some of the people groups in our community with the greatest needs?** Some answers might include the homeless, the elderly, orphans, the disabled, the unemployed, and those in hospitals.

Continue: **It's been said that service means giving a thirsty person a glass of cold water, and social justice means figuring out why that person is thirsty in the first place.**

Q: How do you feel about those descriptions? When you hear those definitions of service and social justice, what else comes to mind? Do they make sense? If not, can you think of another way you'd describe the difference between the two? (Note: for more on the differences between the concepts of service and social justice, see Module 4.)

Today we want to think about not only what we could do to serve others with our resources, but also why our community has these needs in the first place.

Ask students to break off into smaller groups by choosing one of the people groups from the list they'd like to discuss. Explain: **Imagine I make you “Youth Pastor for a Year” for our ministry and I also give you \$10,000 that you can use for the next year to serve your chosen group of people in need. I'd like your small group to discuss the following Youth Pastor for a Year questions in regard to your chosen people group:**

- **How would you find out why this group has the needs it does?**
- **What might be some of the reasons you'd discover?**
- **What are some solutions you could implement with your \$10,000?**
- **At the end of the year, how would you know if you've been effective?**
- **At the end of the year, what will you have learned from those you've served?**

(Note: you could also make this “Senior Pastor for a Year” or “Missions or Finance Committee for a Year,” if that's more appropriate for your church and your youth ministry. You could even try inviting your senior pastor or someone from the Missions or Finance Committees to come discuss the way your church is allocating its money to serve others locally and internationally. Of course, the risk is that your students might have all sorts of suggestions for how budgets should be changed and then end up disappointed that the budgets *can't* be changed. It's your call!)

Bring the groups back together and ask them to share the answers to their questions. See if there are any common themes in their answers.

Continue: **Now imagine I gave you the same \$10,000 and said I wanted you to split the money between the needs in our community, which you've just discussed, and the needs of those affected by hunger and poverty globally. How many of you would give \$1,000 to hunger and keep the rest for our own local community? Encourage them to raise their hands. How about \$2,000 for hunger? \$3,000? Continue this until you either get to \$10,000 or until all of your students have raised their hands at some specific dollar amount.**

I wish I could give each of you \$10,000 to spend in these areas, but I can't. However, I can let you know how much money our ministry has given to various needs—both locally and internationally—in the last year. Share the figures, ideally writing the categories and dollar amounts on a whiteboard. Make sure you list a specific figure for how much you've given to hunger, even if the figure is \$0.

Q: How do you feel about how much we've given? How do you feel about the causes and needs to which we've given?

Q: One reason why many people are hesitant to give more money to end hunger is because of the political corruption that's rampant in other countries. Some have found that when they give money to places like Africa, certain leaders pocket a large percentage of that money for their own use. What ideas do you have to make sure donated money gets to those who truly have the most needs? This is a difficult question, and you might need to throw out some of your own ideas, such as give money to ministries and leaders with solid track records, or make sure those who receive the money have accurate, audited financial records.

Q: If we were to fast-forward 12 months and you discovered we'd given the same amount of money as we did in the last 12 months, how would you feel? As people trying to live out

kingdom values and priorities, what would you wish we'd do differently? At this point, lead a discussion with your group about 30 Hour Famine and the way it tangibly addresses the needs of those affected by hunger around the world. You might also brainstorm how you could raise even more funds for 30 Hour Famine—everything from hosting a talent show to the typical car wash to offering babysitting to asking people in your church to cancel their cable for a month and donate the cost of one month's service (or just give the amount of money they'd normally spend on cable, even if they don't cancel their service). If possible, invite a few students to help coordinate your fundraising efforts—both locally and internationally—so your students have as much ownership as possible (and so it doesn't become just an "adult thing").

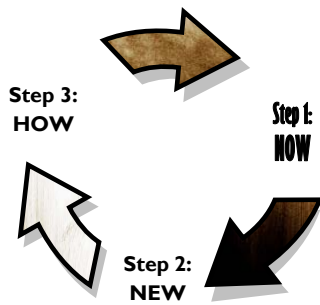
If it feels appropriate, encourage students to start making progress toward those goals right now by taking an offering.

Close in prayer, asking students to pray that God would show you how to be part of the kingdom work in the midst of those in need in your community. If you'd like, you could repeat the "Your Kingdom Come" exercise based on the Lord's Prayer (from the **HOW** option in Module 1). Encourage your students to translate what they've learned today into new prayers based on Jesus' words in Matthew 6:9-13. It would be interesting and encouraging, both for you and your students, to see how God continues to show you new ways that the kingdom Jesus prays about is becoming more vibrant in your students' prayers and desires.

Optional Closing: At the end of this session (and perhaps after every one), you might consider giving students 8½" x 11" pieces of paper and inviting them to draw, write, or depict what strikes them about being part of the King's response to hunger. You could then collect these every week and keep them in a three-ring binder for the students to peruse throughout the series. Then at the end of your 30 Hour Famine experience, you and your students will have a vivid and tangible reminder of how the kingdom has impacted you.



Module Three



NOW: What's going on now?

Five-Buck Choices

You'll need:

- \$5 bills for about 20 percent of your group. You can also scale back to \$1 bills, if that fits your budget better.

Greet your students and check in with them to see how their weeks have been. Ask: **How many of you would like a \$5 bill?** Randomly choose students and give them their \$5 bills. Ask the students you've chosen: **What do you think you'll do with your \$5?**

Q: Now let's imagine I told you that you had to use the \$5 in a way that would fit with God's plan for the kingdom. What might you do with it then? How is your answer different than the first time I asked you?

Q: Those of you who didn't get a \$5 bill, I'd like you to take out your wallets. If you have any money on you, hold it up so we can all see it. How are you planning on using that money?

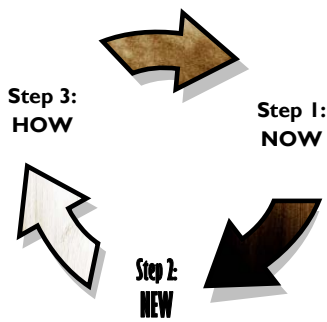
Q: Now imagine I told you that you need to use the money in your hand in a way that fits God's plan for the kingdom. What would you do with it?

Q: What makes us view some money as "ours" and other money as "God's"?

Q: Is the money we get from our parents any more or less "ours" than the money we earn ourselves? Why or why not?

Q: If all money really belongs to God, what does that mean for us? How does it change the way you feel about the money in your hand right now?

Let the students who received money from you keep it for now. If it feels appropriate, later on you'll give them a chance to dedicate it to 30 Hour Famine when you take an offering during the **How** step.



NEW: What's the Kingdom Perspective?

Lottery Winners

You'll need:

- Bibles

Begin by asking: **Do you think that it would be easy to be more generous with your money if you had more of it? Why or why not?**

Explain: **People often say that they would give generously if they ever “won the lottery.” Some of us will probably be surprised by what happens to people who actually do win the lottery. Here is a portion of an online article that describes what happens to some lottery winners.**

At this point, read the following article excerpt:

For a lot of people, winning the lottery is the American dream. But for many lottery winners, the reality is more like a nightmare.

"Winning the lottery isn't always what it's cracked up to be," says Evelyn Adams, who won the New Jersey lottery not just once, but twice (1985, 1986), to the tune of \$5.4 million. Today the money is all gone and Adams lives in a trailer. "I won the American dream but I lost it, too. It was a very hard fall. It's called rock bottom," says Adams.

William "Bud" Post won \$16.2 million in the Pennsylvania lottery in 1988 but now lives on his Social Security. "I wish it never happened. It was totally a nightmare," says Post.

Ken Proxmire was a machinist when he won \$1 million in the Michigan lottery. He moved to California and went into the car business with his brothers. Within five years, he had filed for bankruptcy.

"He was just a poor boy who got lucky and wanted to take care of everybody," explains Ken's son Rick. "It was a good ride for three or four years, but now he lives more simply. There's no more talk of owning a helicopter or riding in limos. We're just everyday folk. Dad's now back to work as a machinist," says his son.³

Q: Why would you guess these people lost all their money?

Q: What would you guess was their attitude towards money? For example, the last man, Ken, won \$1 million. While that is a lot of money, buying a helicopter would cost anywhere from

³ msnmoney.com, "8 Lottery Winners Who Lost Their Millions."

\$500,000-\$900,000 plus you'd need a pilot, fuel, and a hanger to store it in. What does that say about his attitude toward money?

Q: Do you think that people who have more money have more responsibility to be generous? Why or why not?

Q: How does the way we spend our money reflect our priorities?

Ask for a student volunteer to read aloud Matthew 6:19-24, an excerpt from the Sermon on the Mount.

Q: In Jesus' day, moths and rust would destroy your stuff, and thieves could easily break through the mud bricks that comprised most of the houses in Palestine. Today, there probably aren't too many of us who've lost our stuff to moths, rust, or thieves. If you were re-writing verse 19 in today's language, what would you say?

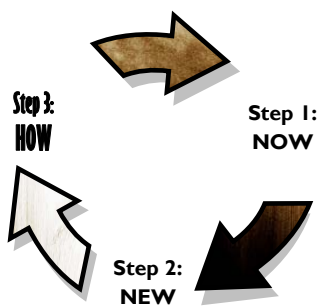
Q: What do you think Jesus means by "treasures in heaven"? How do we store those up for ourselves?

When Jesus refers to a person's "heart," He doesn't mean the coronary organ inside our bodies. Instead, He means the center of our personalities, which embraces our minds, emotions, and wills.

Q: Let's reread Matthew 6:21, since many theologians and Bible scholars think it's the key to the passage. Re-read the passage, then ask: What do we know about the role of the human heart in our bodies? What does that tell us about the role of our treasures in our lives?

Q: Verses 22-23 are pretty strange, but think about where they're placed—right after verse 21 and right before verse 24. Given that the references to the "eye" are sandwiched between verses about money, what do you think Jesus is trying to say in verses 22-23?

Q: How might money become our master? If money did become our master, how would that affect the way we participate in God's kingdom work?



HOW: How can we live this out?

World on Fire

You'll need:

- A copy of the Sarah McLachlan video, "World on Fire," available for free at <http://www.worldonfire.ca/> (also available through YouTube.com if you search for Sarah McLachlan World on Fire).
- Computer and projector or some other way to show the video
- Magazines, scissors, tape
- Poster paper

Note: While “World on Fire” was released in 2005, this video makes a powerful statement about living simply and letting our kingdom priorities shape the ways we use money.

Begin with: **Singer Sarah McLachlan did something radical in her recent “World on Fire” video. Instead of spending \$150,000 to make the video, she donated that money to ministries who help those affected by poverty and disease and then made a far simpler version of the video. Let’s watch it.**

Q: Which of the statistics stood out to you or made you feel something deeply? Why?

Q: Some have criticized Sarah McLachlan, saying she “needs to get off her high horse.” Do you agree? Why or why not?

The video brings up the difference between our “needs” and our “wants.” There are certain things we truly “need” in life, but there are lots of things—maybe more things—that are more likely “wants” than true needs.

Distribute magazines, scissors, paper, and tape to your students. Attach sheets of poster paper to the wall, labeling half of the sheets as **WANTS** and the other half as **NEEDS**. Ask students to flip through the magazines and either cut or rip out anything that represents a “want” or a “need.” Then ask them to tape their pictures to the appropriate sheets of poster paper.

Q: What did you see more of in the magazines—needs or wants? Why do you think that is?

Q: As people who want to be part of God’s kingdom, is it ever okay to spend money on what we want but don’t need? Why or why not?

Continue: **It’s not just Sarah McLachlan who can make these kinds of decisions to sacrifice her wants in favor of others’ needs. Through 30 Hour Famine, we can do the same to benefit children affected by poverty and hunger around the world.** At this point, explain more about 30 Hour Famine and the different ways your youth group’s resources could make a difference for those who battle with hunger every day. Invite students to go to the “wants” posters and circle one or more things they could sacrifice for the next one or two months so they could give that money to help curtail the crisis of hunger. If they have an idea that’s not yet on the poster paper, they can draw it themselves and then circle it. Next to the items they’ve circled, have them write down the amount of money they think they can give for the next one or two months.

After everyone’s finished, add up the amounts written on the “wants” posters and announce the total to the group. Ask: **So is this enough for us to give or would we like to give more?**

If they say they’d like to give more, you could discuss other fundraising opportunities with your group at this time. Ideally, ask for a few student volunteers to help you with your fundraising efforts before your meeting ends.

If it feels appropriate, close by taking an offering from your students and then dedicating all of the money to 30 Hour Famine. Invite a few students to pray aloud for the group—both to thank God for the many blessings you’ve received, as well as to ask for his grace to help you give up your wants so others’ needs may be met.

If you'd like, you could repeat the "Your Kingdom Come" exercise based on the Lord's Prayer (from the **HOW** option in Module 1). Encourage your students to translate what they've learned today into new prayers based on Jesus' words in Matthew 6:9-13. It would be interesting and encouraging, both for you and your students, to see how God continues to show you new ways that the kingdom Jesus prays about is becoming more vibrant in your students' prayers and desires.

Optional Closing: At the end of this session (and perhaps after every one), you might consider giving students 8½" x 11" pieces of paper and inviting them to draw, write, or depict what strikes them about being part of the King's response to hunger and poverty. You could then collect these every week and keep them in a three-ring binder for the students to peruse throughout the series. Then at the end of your 30 Hour Famine experience, you and your students will have a vivid and tangible reminder of how the kingdom has impacted you.

Quotes for PowerPoint/DVD Presentation

If you'd like, you can play the "Module 3 Quotes" PowerPoint during your time with students. This PowerPoint is available at www.30hourfamine.org. (Look for the Fuller Curriculum page in the Leaders area.)

"God is in the slums, in the cardboard boxes where the poor play house. God is in the silence of a mother who has infected her child with a virus that will end both their lives. God is in the cries heard under the rubble of war. God is in the debris of wasted opportunity and lives, and God is with us if we are with them."

—Bono, 2006 National Prayer Breakfast, Washington D.C.

"It's not a coincidence that in the Scriptures, poverty is mentioned more than 2,100 times. It's not an accident. That's a lot of air time, 2,100 mentions."

—Bono, 2006 National Prayer Breakfast, Washington D.C.

"The World Bank estimates that 1.3 billion live in dire poverty while another 2 billion simply live in poverty. More than 3 billion people, the majority of the world, live on less than two dollars a day."

—Miguel A. De La Torre, *Reading the Bible from the Margins* (New York: Orbis Books, 2002), 75.

"According to a 1997 report of the United Nations, basic education for the world would cost \$6 billion a year while \$8 billion is spent annually for cosmetics in the United States alone. Installation of water and basic sanitation for all would cost \$9 billion—\$11 billion is spent every year on ice cream in Europe. Basic health care and nutrition would cost \$13 billion—\$17 billion is spent every year on pet food in the United States and Europe."

—Jim Wallis, *Faith Works* (Berkeley, CA: Page Mill Press, 2001), 86.

"Americans make up 5% of the world but we consume 50% of the world's resources. Think about that."

—David A. Livermore, *Serving With Eyes Wide Open* (Grand Rapids, MI: Baker Books, 2006), 22.

“In 2001, the federally set poverty threshold for a family of three—a single parent and two children—was \$14,629. The harsh truth is that a full-time minimum-wage salary will not lift a family above this threshold.”
—Mark R. Gornik, *To Live in Peace* (Grand Rapids, MI: Eerdmans, 2002), 4.

“24% of the population of the developing world has consumption levels below \$1 a day.”
—Mark R. Gornik, *To Live in Peace* (Grand Rapids, MI: Eerdmans, 2002), 5.

“The poorest 60% of the world’s population own only 6% of the world’s wealth, and the richest 20% own 85% of the world’s income.”
—Miguel A. De La Torre, *Reading the Bible from the Margins* (New York: Orbis Books, 2002), 75.

“Yet if wealth indicates closeness to God, does poverty mean God’s rejection?”
—Miguel A. De La Torre, *Reading the Bible from the Margins* (New York: Orbis Books, 2002), 73.

“Sometimes I think, ‘If I die, I won’t have to see my children suffering as they are.’ Sometimes I even think of killing myself. So often I see them crying, hungry; and there I am, without a cent to buy them some bread.”
—Resident of a slum in Brazil, quoted in Ronald J. Sider, *Rich Christians in an Age of Hunger* (Downers Grove, IL: InterVarsity Press, 1984), 15.

“When a poor family runs out of food, the children suffer most...Malnutrition produces millions of retarded children.”
—Ronald J. Sider, *Rich Christians in an Age of Hunger* (Downers Grove, IL: InterVarsity Press, 1984), 23.

“A helpful image to represent the captivity of the poor in a world of flawed assumptions and interpretation is a web...a web of lies. Both the poor and the non-poor believe these lies and thus ensure perpetuation of the powerlessness of the poor.”
—Jayakumar Christian, *God of the Empty Handed* (Monrovia, CA: MARC Books, 1999), 161.

“The poor often live in areas more vulnerable to natural or manmade disasters. Fisher folks living close to their workplace (the sea) are easy targets for tidal waves...slum dwellers take the brunt of manmade disasters like industrial accidents.”
—Jayakumar Christian, *God of the Empty Handed* (Monrovia, CA: MARC Books, 1999), 133.

“To love people is to get involved in their lives. That’s messy and complicated. Stop petting the poor.”
—David A. Livermore, *Serving With Eyes Wide Open* (Grand Rapids, MI: Baker Books, 2006), 168.

“The kingdom of God will always be confrontational...By taking a stand alongside the marginalized, the kingdom of God radically challenges the values that the powerful have used thus far to exclude the poor.”
—Jayakumar Christian, *God of the Empty Handed* (Monrovia, CA: MARC Books, 1999), 169, 176.

“The church loses its fellowship with the messianic mission of Jesus if it is not ‘the people of the beatitudes’ and does not consist of the poor, the mourners, the meek, those who hunger for righteousness, the pure in heart and the persecuted.”
—Jurgen Moltmann, *The Church in the Power of the Spirit* (Minneapolis: Augsburg Fortress, 1993), 81.

“The radicalness of the incarnation is not so much that the Creator of the universe became a frail human but rather that God chose to become poor.”
—Miguel A. De La Torre, *Reading the Bible from the Margins* (New York: Orbis Books, 2002), 108.

“Christians need to change the way we teach and preach economic justice...Let’s protest and invest. Let’s give equal time to each aspect of economic justice—half to the protest, then half to the investment strategies that focus on what is possible rather than on whom the enemy is.”

—Rudolpho Carrasco, “Protest and Invest,” *Prism Magazine*, Summer 2004.

“Mother Teresa said, ‘Every time I look into the eyes of a poor man...I have this eerie awareness that Jesus is staring back at me.’”

—Quoted by Tony Campolo, in “Reflections on Youth Ministry in a Global Context,” *Starting Right*, edited by Kenda Creasy Dean, Chap Clark, and Dave Rahn (Grand Rapids, MI: Zondervan, 2001), 91-92.